Namaz Ki Adm Paabandi Aur Uska Anjaam

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بسم الله الرحمان الرحيم

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Quran o Hadees Ki Raushni Mein

إِنِ الْحَمْدَ لِلَّهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ الله : أَمَّا بَعْدُ:

Ye baat zehen mein rakhe'n ke adm *e paabandi* se muraad ye nahi ke wo padhta hi nahi, kyou'nke aisa shakhs to *taarik e namaz* hai. Iski sazaa o eqaab[1] aur hai.

Adm e paabandi se muraad adm *e muhafezat* hai, ke namazo'n ke auqaat ki paabandi naa karna. Unhe'n be-waqt, hasb e mansha adaa karna aur laa-parwaahi ka muzaahera karna. Aur choo'nke islam ke arkaan e khamsa mein se iqraar e tauheed o risaalat ke baad be-shumar fazaael o barakaat waala amal aur ahem rukn e deen *namaz e panjgaana* hai. Lehaza neend aur nisiyaan[2] yaa bhool waghaira kisi sharai uzar ke baghair isey waqt se be-waqt karke padhna kabira gunah hai. Jaisa ke Surah Munafiqoon mein irshad e ilaahi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

Aye Musalmaano! Tumhare Maal Aur Tumhari Aulaad Tumhe'n Allah Ke Zikr Se Ghaafil Naa Karde'n. Aur Jo Aisa Kare'n, Wo Bade Hi Ziyaa'n Kaar Log Hain.[3]

Yaha'n zikr e ilaahi se muraad aam zikr nahi, balke namaz e panjgaana muraad hai. Chunache Tafseer e Jalalain mein is ayat ki tafseer mein zikr e ilaahi se muraad namaze'n likha hai.[4]

Raees ul Mufassireen Imam Ibne Jareer Tabari ؒ ne bhi is ayat ke tahat likha hai ke, "K*aha gaya hai: Zikr se muraad yaha'n 5 namaze'n hain*".[5] Aur Allama Hatihami ؒ ne apni kitab "A*z Zawaajir a'an Ikhteraf al Kabaaer*" mein likha hai ke ulama e tafseer ki ek (1) jamat ne kaha hai ke is ayat mein zikr e ilaahi se muraad 5 farz namaze'n hain. To goya jo aadmi karobari masrufiyaat yaa baccho'n ke khel-kood mein namazo'n ko be-waqt karke padhta hai, qiyaamat ke din wo khasaara paane waala hoga.[6]

Aur teeswe'n (30th) paara ke Surah Maoon mein to Allah Ta'ala ne badi sakht waeed sunaai hai. Irshad e Baari Ta'ala hai:

فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

Un Namaziyo'n Ke Liye Afsos (aur *wael* naami jahannam ki jagah) hai, Jo Apni Namaz Se Ghaafil Hain.[7]

Is ayat mein namaziyo'n ke liys jis wail[8] o halaakat ka zikr aaya hai.

Is lafz ويل ki tashreeh karte hue Imam Tabari ؒ likhte hain:

الوادى الذى يسيل من صديد اهل جهنم

Yaane "*Jahannam ki ek (1) waadi ka naam wael hai, jo jahannamiyo'n ke peep se behti hai*".[9]

Az Zawaajir mein Allama Haithami ؒ ne aur unhee'n se naqal karte hue "*Tat-heer al Mujtameaat A'an Arjaas al Maubaqaat*" mein Allama Ahmad bin Hajar Asal Butaami *hafizahullah* (Qazi Qatar) ne wael ki tashreeh you'n ki hai ke isse shadeed azaab muraad hai, yaa phir ye bhi kaha gaya hai: وادفى جهنم لو سير فيه جبال الدنيا لذابت من شدة حره

[1] T: Dukh, Takleef, Azaab
[2] T: Bhool, Chook,
[3] Surah Munafiqoon 63: 9
[4] Tafseer e Jalalain: 744 (Darul Ma'arefa, Beirut)
[5] Mukhtasar Tabarli A'ala al Mushaf: 638 (Dar ush Shurooq)
[6] Az Zawaajir: 133
[7] Surah Maun 107: 4-5
[8] T: ويل Jahannam mein ek jagah, waadi, naher.
[9] Mukhtasar Tabari: 704

Yaane "*Ye jahannam ki ek (1) waadi hai, ke agar isme duniya ke pahaad bhi daal diye jaae'n to is waadi ki shiddat e haraarat se wo pahaad bhi pighal jaae'n*".[10]

Aur is ayat mein namaz se be-khabri ka kya matlab hai, iski wazaahat Imam Jalaluddin ﷺ ne apni tafseer mein ki hai ke: يو خرونها عن وقتها Yaane "*Wo namaz ko iske waqt se muaqqar kar dete hain*".[11]

Tafseer e Tabari:

Aur Imam Ibne Jareer Tabari ﷺ ne namazo'n se be-khabri baratne waalo'n ko *lahoon* se ta'abeer kiya hai.[12] Ke log namaz se khel tamaasha karte hain aur baat ye bhi pehle waali hi hai ke apni marzi se jab chaahe padh li. Paabandi e waqt ki bajaae namaz ko khel banaa liya hai.

Tafseer Ibne Kaseer:

Imam Ibne Kaseer ﷺ ne apni tafseer mein likha hai ke is be-khabri se muraad tark e namaz nahi, balke namaz ko unke auqaat se bila-uzar muaqqar karke adaa karna hai. Kyou'nke is baat ka ta'ayyun to khud hadees mein bhi aaya hai.

Jaisa ke (Musnad Bazzaar mein) Hazrat Sa'ad bin Abi Waqaas ﷺ se marfooan marwi hai, unho'n ne Nabi e Akram ﷺ se poocha: "*Apni namazo'n se be-khabar logo'n se kaun muraad hain?*"

To Aap ﷺ ne farmaya: "*Unse wo log muraad hain, jo apni namaz ko be-waqt o muaqqar kar dete hain*".[13]

Is hadees ko Musnad Bazzaar ki taraf mansoob karte hue Allama Haithami ﷺ ne iski sanad ko *zaeef* likha hai.[14]

Aise hi At Targheeb wat Tarheeb mein Imam Munziri ﷺ ne is hadees ko Ibrahim ke bete Ikrima ki riwayat se Musnad Bazzaar ki taraf hi mansoob kiya hai aur likha hai ke huffaz e hadees ne isko mauqoofan hi riwayat kiya hai aur Imam Bazaar ke siwa isey kisi ne bhi marfooan riwaya tnahi kiya aur Ikrima zaeef hai.[15]

Goya ye marfooan to saabit naa hui, albatta ek doosri mauqoof hadees mein yehi mafhoom hai. Jiski sanad ko bhi Allama Ibnul Qaiyyim aur Allama Haithami o Munziri ﷺ ki taraf *hasan* qaraar diya gaya hai. Wo Musnad Abi Ya'ala aur Durre Mansoor Suyuti ﷺ ke mutabiq[16] Ibne Jareer, Ibnul Munzir aur Bayhaqi mein Hazrat Musa'ad bin Sa'ad ﷺ se marwi hai. Jisme wo bayan karte hain ke maine apne walid e giraami Hazrat Sa'ad bin Abi Waqas ﷺ se poocha ke Allah Ta'ala ka irshad hai: "*Wo log jo apni namazo'n se be-khabar hain (unke liye wael hai) to hamme se kaun hai jo iska shikar nahi hota aur wo kaun hai jo dauran e namaz khayalaat mein mubtala nahi hota?*"

To unho'n ne farmaya: "*Aisa to nahi, balke isse muraad to namazo'n ke auqaat ko zaaya karna hai*".[17]

In do (2) hadeeso'n aur mutalleqa tafseel se maloom hua ke namaz ko waqt se be-waqt karke adaa karna kabeera gunah hai aur aisa karne waalo'n ko jahannam ki is wadi mein giraaya jaaega. Jiske azaab ki shiddat ka ye aalam hoga ke pahado'n ke patthar bhi pighal jaae'nge. اعاذنا الله منه. آمين

Is silsila mein hi (yaane namaz ke liye paabadi e waqt ki parwaah naa karne waalo'n ko sakht azaab hoga) Surah Mariyam mein Allah Ta'ala ne apne Ambiya ﷺ aur doosre saadat mand logo'n ka zikr kiya hai aur phir irshad farmaya:

[10] Tafseer Jalalain: 90 (Egypt edition); Az Zawaajir: 133
[11] Tafseer Jalalain: 823
[12] Tafseer e Tabari: 704
[13] Mukhtasar Ibne Kaseer lir Rifaai: V4 P431
[14] Az Zawaajir: V1 P133; Majmua az Zawaaed: V7 P143
[15] At Targheeb: V1 P285 (Egypt edition); Majmua az Zawaaed: V7 P143
[16] V6 P400
[17] As Salah az Ibnul Qaiyyim: 3 (Al Maktaba al Islami edition); Rasaael as Salah: 25; Az Zawaajir; At Targheeb

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا فَسَوْفَ يَلْقَوْنَ غَيًّا

Phir Unke Baad Aise Naa-khalaf Paeda Hue Ke Unho'n Ne Namaz Zaaya Kardi Aur Nafsaani Khwahisho'n Ke Peeche Padh Gae, So Inka Nuqsaan Unke Aagey Aaega.[18]

Yaha'n namaz ko zaaya karne se kulli taur par namaz tark karke ki raae ko sirf Imam Ibne Jareer Tabari ؒ ne ikhteyar kiya hai. Jabke Sahaba Ikraam ؓ mein se Hazrat Abdullah bin Masood ؓ farmate hain:

ليس معنى اضاعو هاتر كوبا لكلية ولكن اخروها عن اوقانها.

Yaane "*Namaz ko zaaya karne ka ma'ane inka isey bilkul tark karna nahi, balke unhe'n unke auqaat se muaqqar karna muraad hai*".[19]

Hazrat Umar bin Abdul Aziz, Imam Auzaai aur Masrooq ؒ ne bhi zaaya karne ka matlab unhe'n be-waqt karke padhna hi bayan kiya hai.[20]

Imam ut Taabaeen Hazrat Saeed bin Musaiyyib ؒ ne namazo'n ko zaaya karne ka matlab bayan karte hue farmaya: Tarjuma "*Namazo'n ko zaaya karna ye hai ke koi shakhs namaz e Zohar ko us waqt tak naa padhe jab tak namaz e asr ka waqt naa ho jaae aur maghrib ho jaane tak asr ki namaz naa padhe aur isha ho jaane tak maghrib adaa naa kare aur fajr ho jaane tak isha ki namaz adaa naa kare aur suraj ugg jaane tak fajr ki namaz naa padhe*".[21]

In aqwaal e Sahaba ؓ aur Taabaeen ؒ se maloom hua ke namaz ko zaaya karna se muraad unhe'n waqt se be-waqt karke padhna aur unki adaaegi mein adm e paabandi o laa-parwaahi baratna hai aur jo shakhs isi haalat par qaaem rahe aur tauba naa kare isey Allah Ta'ala ne غی *ghai* mein daalne ki waeed sunaai hai.

Ghai غَیّ

Aur *ghai* kya hai? Iski wazaahat Az Zawaajir a'an Ikhteraaf al Kabaaer mein you'n hai:

هو واد فی جهنم بعید قعره و شدید عقابه

Tarjuma: "*Ye jahannam ki ek (1) waadi hai, jo bohot gehri aur sakht azaab waali hai*".

Aur Saudi Darul Ifta se shaaya karda ahkaam e namaz ke kitabcho'n aur rasaael par mushtamil majmua ke safha 204 par Shaikh Abdul Malik Ali al Kaleeb ne apne risaalah *As Salah* ke hashiya mein ghaleban Allama Ibnul Qaiyyim ؒ se naqal karte hue likha hai:

ای شراو خسرانا فیل هو واد فی جهنم بعید القعر من قیح و دم

Tarjuma: "*Yaane ghai ka ma'ane shar aur nuqsaan aur ye bhi kaha gaya hai ke ghai jahannam ki ek (1) waadi ka naam hai. Jo intehaai gehri aur khoon o peep se bharee hui hai*".[22]

Aur Allama Ibnul Qaiyyim ؒ ne apni kitab mein Hazrat Abdullah bin Masood ؓ se *ghai* ka ma'ane ye naqal kiya hai:

هو نهر فی جهنم خبیث الطعم بعید القعر.

Tarjuma: "*Ghai jahannam ki ek (1) neher ka naam hai jo badi hi badd-maza aur gehri hai*".[23]

Aur isi silsila mein ek (1) hadees wo bhi hai, jisey Imam Suyuti ؒ ne Durre Mansoor[24] mein Ibne Jareer Tabari, Ibne Marduwiya aur Al Ba'ath lil Bayhaqi ki taraf mansoob kiya hai. Jisme Hazrat Abu Umaama Baaheli ؓ se marfooan

[18] Surah Mariyam 19: 59-60
[19] Az Zawaajir: V1 P133
[20] Mukhtasar Ibne Kaseer lir Rifaai: V2 P612
[21] Az Zawaajir
[22] Kitab as Salah laa Ibnul Qaiyyim: 41
[23] Kitab as Salah laa Ibnul Qaiyyim: 40
[24] V4 P278

marwi hai ke jahannam ke kinare se agar isko giraaya jaae to wo 70 saal tak bhi *ghai* aur *athaam* tak nahi poho'nch paata aur jab poocha gaya ke *ghai* aur *athaam* kya hai? to jawab mila:

شئران فی اسفل جهنم یسیل فیهما صدید اهل جهنم.

Tarjuma: "*Dozakh ki ataah gehraai mein 2 koowe hain, jin mein ahle jahannam ki peep behti hai*"[25] اعاذنا الله منه. آمین

Is hadees ko Imam Ibne Kaseer ؒ ne apni tafseer mein Ibne Jarir ؒ se naqal kiya aur kaha ke ye hadees *ghareeb* hai aur uska marfooan bayan hona *munkar* hai.[26] Aur Allama Haithami ne Majmua az Zawaaed[27] mein kaha hai ke ye hadees Tabrani ne riwayat ki hai, iske kai ruwaat zaeef hain. Jinhe'n Ibne Hibban ne mausooq kaha hai. Albatta kaha hai ke wo kahta kar jaate the aur Imam Munziri ؒ ne At Targheeb[28] mein kaha hai ke is hadees ko Tabrani o Bayhaqi ؒ ne marufa'an bayan kiya hai. Jabke doosre mohaddiseen ne isey Abu Umaama par mauqoof bayan kiya hai aur yehi saheeh tar hai.[29]

Behrehaal ek (1) aur hadees mein bhi paabandi e waqt ka sawab aur laa-parwaahi o adm e paabandi ka eqaab waarid hua hai. Chunache Saheeh IH, Sunan Darmi, MA, Mojam Tabrani Kabeer o Ausat aur Shobul Imaan lil Bayhaqi mein Hazrat Abdullah bin Umro ؓ bayan karte hain ke ek (1) din Nabi e Akram ﷺ ne namaz ko shuru kiya aur farmaya:

من حفظ علیها کانت له نور او برهانا و نجاة یوم القیامة ومن لم یحافظ علیها لم یکن له نور اولا برهاناً ولا نجاةً وکان یوم القیامة مع قارون و فرعون وهامان و ابی بن خلف.

Tarjuma: "*Jisne is par muhafezat o paabandi ki, uske liye qiyaamat ke din ye noor e raah, Burhan o daleel e khair aur zariya e najaat ban jaaegi aur jisne is par muhafezat o paabandi naa ki to uske liye ye naa noor hogi aur naa burhaan aur naa hi zariya e najaat aur qiyaamat ke din iska hashar Qaroon, Firaun, Hamaan aur Ubai bin Khalaf ke saath hoga*".

Aur namaz ki paabandi naa karne waale shakhs ka hashar in badnaam e zamana logo'n ke saath kyou'n hoga, iski hikmat bhi baaz ahle ilm ne bayan ki hai. Chunache Allama Haithami ؒ ne Az Zawaajir[30] mein kisi ka naam liye baghair baaz ulama ke hawaala se aur daur e haazir ke maroof aalim Syed Sabiq ؒ ne Fiqa as Sunnah[31] mein, Allama ibne Qaiyyim ؒ ki taraf mansoob karte hue wo hikmat zikr ki hai ke "*In chaar (4) (badnaam e zamaana) ashkhaas ke naamo'n ko khaas taur par zikr karne ki wajah ye hai ke charo'n kuffar ke sardaar hain aur unke zikr ko makhsoos karne ke liye ek (1) bade'e nukhta bhi hai aur wo ye ke namaz par muhafezat o pabandi naa karne ka sabab yaa to kisi ka maal ho sakta hai, yaa phir hukumat, yaa kisi ki kursi o wizaarat o mulaazemat, illiyaat yaa phir tijaarat*".

Aur agar kisi ko iske maal ke ghuroor ne namaz par paabandi se rok liya to iska hashar o anjaam (Bade bade khazano'n ke maalik) Qaroon ke saath hoga aur agar kisi ko iski hukumat ne adm e paabandi par baran-gekhta kiya to iska anjaam (apne waqt ke sabse bade haakim) Firaun ke saath hoga aur agar kisi ko iski wizaarat (mulazemat e iliya) ne namaz par pabandi se baaz rakha to iska anjaam (Firaun ke wazeer o afsar e aala) Hamaan ke saath hoga. Aur agar kisi ko wase'ee tijaarat o business yaane khuley karobaar ne namaz ki pabandi naa karne di to iska hashar (kuffar e Makkah ke bade taajir) Ubai bin Khalaf ke saath hoga.[32]

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[25] Kitab as Salah laa Ibnul Qaiyyim: 41
[26] Tafseer Ibne Kaseer: V4 P128
[27] V10 P389
[28] V4 P272
[29] Tehqeeq As Salah laa Ibnul Qaiyyim
[30] V1 P133
[31] V1 P93
[32] Kitab as Salah laa Ibnul Qaiyyim: P46-47

Risaala:	Namaz Ki Adm Paabandi Aur Uska Anjaam
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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:)). Most of the meanings for T: are taken from Feroz ul Lughaat.

If you find anything which might make this transliteration even better then please inform mein @ rehan.hse@live.com Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

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Dua-go,
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Riyadh, Saudi Arabia